A SERMON

Preached at

NEWPORT

IN THE

ISLE of *WIGHT*,

October 1648.

In the time of the

TREATY.

BY

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GALAT. 5. 22, 23.

Ver. 22. *But the fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith,*
23. *Meekness, Temperance: against such there is no Law.*

HE that shall impartially look upon former and the present times, shall find that of *Salomon* exactly true, *There is no new thing under the sun: Vetus fabula, novi Histriones*: The things we see done are but the same things that have been done, onely acted over again by new Persons, and with a few new circumstances. It was in the Apostles times, and in the Churches of *Galatia*, even as it is with us in these dayes; False Teachers had crept in among them, who by their Hypocrisie and pretensions of the Spirit, had so corrupted their Faith, that they were removed (after a sort) unto another Gospel, and so extremely sowred their Charity, that from provoking and envying, they were now grown to biting and devouring one another. Eccles. 1. 9. Gal. 1. 6. 5. 26. 5. 15.

The Apostle wondering at this so unexpected a change, [I

marvel you are ſo ſoon removed, *Gal.* 1.6.] to ſee them ſo befooled in their underſtandings, and bewitched in their affections, as to ſuffer ſo ſore and ſudden a decay in the two moſt Eſſential parts of Chriſtian Religion, Faith, and Charity, thought it high time for him, after he had firſt ſchooled them [*O fooliſh Galatians, who hath bewitched you*] to offer this advice towards the allaying of thoſe heats and diſtempers that were the cauſes of this ſo ſad and dangerous an alteration.

Gal. 3 1.

The Remedy he preſcribeth for that end [*verſe* 16.] is ſhort, but very ſure, if they will follow it, *Walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh.* As if he had ſaid, You talk much of the Spirit, but you make it little appear in the fruit of your lives that you are led by the Spirit. The Spirit and the fleſh are contraries, and they luſt contrary things, *verſe* 17. If you were as careful to walk in the Spirit, as you are to boaſt of it, you would not be ſo forward as now you are, by the cheriſhing of unbrotherly contentions, and other wayes, to fulfil the Luſts of the fleſh.

An hard thing it is to bring an overweening Hypocrite to a true underſtanding of himſelf; for Pride and Hypocriſie are two ſuch things as few men are willing to own. That they might therefore with better certainty be able to diſcern whether they were indeed Spiritual, or but yet carnal, the Apoſtle proceedeth to deſcribe the fleſh and the Spirit, by ſundry their different effects. A Catalogue we have for that purpoſe, of the *works* of the *fleſh*, in ſeventeen particulars, in the three next *verſes* before the Text; and then another Catalogue of the *fruit* of the *Spirit*, in nine Particulars, in the Text it ſelf.

Wherein we may obſerve three things, Firſt, the Notion, or general Deſcription of ſpiritual graces as they are here propoſed: they go under this name, *The fruit of the Spirit.* Secondly, the particular ſpecies given in under that name or Notion; They are theſe nine, *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs*, and *Temperance.* Thirdly, a ſpecial Priviledge belonging to all and every the aforeſaid particulars; to wit, exemption from the Law: *Againſt ſuch there is no Law.*

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In the general Deſcription (which is like to be our onely buſineſs at this time) the thing we are to take notice of, is, the difference that may be obſerved between the Titles under which Saint *Paul* hath entered the ſeveral particulars of both ſorts, as they are ſet down, the one in the beginning of *verſe* 19. [*The works of the fleſh are manifeſt, which are theſe; Adultery, &c.*] The other in the beginning of *verſe* 22. [*But the fruit of the ſpirit is Love, &c.*] And theſe differences are four. Firſt, Thoſe effects of the former ſort proceed originally from the *fleſh*, theſe from the *Spirit*. Secondly, Thoſe are rather ſtyled by the name of *Works*, theſe by the name of *Fruit*; *The Works of the fleſh*, but the *Fruit of the Spirit*. Thirdly, Thoſe are ſet forth as many and apart, *Works*, in the Plural; theſe as many, but united into one *Fruit*, in the Singular. Fourthly, Thoſe are expreſly ſaid to be *manifeſt*; of theſe, no ſuch thing at all mentioned.

The firſt difference which ariſeth from the nature of the things themſelves, as they relate to their ſeveral proper cauſes, is of the four, the moſt obvious and important; and it is this, That whereas the vicious habits and ſinful actions Catalogued in the former verſes are the productions of the fleſh; The graces and vertues ſpecified in the Text, are aſcribed to the Spirit, as to their proper and Original cauſe; they are not the *Works* of the fleſh, as the former, but the *Fruit* of the Spirit.

Where the firſt queſtion that every man will be ready to ask, is, What is here meant by the Spirit?

The neceſſity of expreſſing Supernatural and Divine things, by words taken from Natural or Humane affairs, hath produced another neceſſity of enlarging the ſignifications of ſundry of thoſe words to a very great latitude; which is one ſpecial cauſe of the obſcurity which is found in ſundry places of Holy Scripture, and conſequently of the difficulty of giving the proper and genuine ſenſe of ſuch places, and conſequently to that (amidſt ſo many interpretations of one and the ſame place, whilſt each contendeth for that ſenſe which himſelf hath pitched upon) of infinite Diſputes

ſputes and Controverſies in point of Religion.

Among which words, three eſpecially I have obſerved, all of them of very frequent uſe in the New Teſtament; which, as they are ſubject to greater variety of ſignifications than moſt other words are, ſo have they ever yet been, and are like to be to the worlds end, the matter and fuel of very many and very fiery contentions in the Church. Theſe three are *Faith*, *Grace*, and *Spirit*. Truly I am perſwaded, if it were poſſible all men could agree in what ſignification each of theſe three words were to be underſtood in each place where any of them are found, three full parts, at leaſt of the four, of thoſe unhappy Controverſies that have been held up in the Chriſtian Church, would vaniſh.

And of the three, this of the *Spirit* hath yet the greateſt variety of ſignifications. God in his Eſſence, the Perſon of the Holy Ghoſt, good Angels, evil Angels, extraordinary Gifts, wherewith the Apoſtles and others in the Primitive times were endowed; the ſeveral faculties of the ſoul, as underſtanding, affections, and conſcience; the whole ſoul of man, Supernatural grace, beſides many others not needful now to be remembred, all come under the appellation of *Spirit*. Much of the ambiguity of the word (I confeſs) is cut off, when it is oppoſed to fleſh; yet even then alſo it wanteth no varietie. The literal and myſtical ſenſe, the Ordinances of the old and new Teſtament, the body and the ſoul, ſenſuality and reaſon; the corruption of nature, and the grace of God; all theſe may (according to the peculiar exigence of ſeveral places) be underſtood by the termes of *Fleſh* and *Spirit*.

Generally the word *Spirit* (in the common notion of it) importeth a thing of ſubtile parts, but of an operative qualitie; ſo that the leſs any thing hath of matter, and the more of vertue, the nearer it cometh to the nature of a *Spirit*; as the Wind, and the quint-eſſences of Vegetables or Minerals extracted by Chymical operations. We uſe to ſay of a man that is of a ſad, ſluggiſh, and flegmatick temper, that he hath no ſpirit; but if he be lively, active, quick, and vigorous, we then ſay, he hath a ſpirit in him. It is ſaid of

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the Queen of *Sheba*, when she saw the Wisdom and Royal state of King *Salomon*, that *there was no more spirit left in her*; that is, she stood mute and amazed at it, as if she had no life, speech, sense, or motion in her: the soul is therefore call'd a spirit, because it being it self no bodily substance, it yet actuateth and enliveneth the body, and is the inward Principle of life thereunto, called therefore, *The spirit of life*; And Saint *James* saith, *The body without the spirit is dead*; that is, it is a lifeless lump of flesh without the soul. So that whatsoever is *Principium agendi internum*, may in that respect, and so far forth borrow the name of a spirit; insomuch as the very flesh it self, (so far forth as it is the fountain of all those evil works mentioned in the fore-going verses) may in that respect be called a spirit, and so it is by Saint *James*, *The spirit that is in us lusteth after envy*, saith he; that is, in very deed, the flesh that is in us; for among the lusts and works of the flesh, is envie reckoned, in the very next verse before the Text.

1 Kin. 10. 5.

Gen. 2. 7

Jam. 2. 26

Jam. 4. 5.

To come up close to the point, (for I fear I have kept off too long) as they stand here opposed, By *Flesh*, I take to be clearly meant the natural corruption of man; And by *Spirit*, the Supernatural grace of God: even as the same words are also taken in some other places; as namely, in that saying of our Saviour, *John* 3. *That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit*. Which words may serve as a good Commentary upon this part of the Text: for they do not only warrant the Interpretation, but afford us also the Reason of it, under the Analogie of a twofold Birth or Generation.

John 3. 6.

The Generation, whether of Plants, or living Creatures, is effectual by that prolifical vertue which is in the Seed; Answerable therefore unto the twofold Birth spoken of in the Scriptures, there is also a twofold Seed. The first Birth is that of the old man, by Natural Generation, whereby we are born the sons of *Adam*. The second Birth is that of the new man, by Spiritual Regeneration, by which we are born the sons of God. Answerable whereunto, the first Seed is *Semen Adæ*, the seed of *Adam*, derived unto us by carnal

nal Propagation from our natural Parents, who are there-
Heb. 12. 9. fore called *The fathers of our flesh*; together wherewith is also derived that uncleanness, or corruption, which upon our first Birth cleaveth so inseparably to our nature, and is the inward Principle from which all the works of the flesh have their emanation. But then there is another Seed, *Semen Dei*,
1 Ioh. 3. 9. (as S. *John* cals it) the seed of the second *Adam*, Jesus Christ, God blessed for ever, derived unto us by the communication of the Holy Spirit inwardly renewing us; together wherewith is also derived a measure of inherent, supernatural grace, as the inward Principle whence all these choyce fruits of the Spirit do flow.

So that upon the whole matter, these two points are clear: First, clear it is, that all the wicked practices recited and condemned in the fore-going verses, with all other of like quality, do proceed meerly from the corruption that is in us, from our own depraved minds and wils, without any the least co-operation of the Holy Spirit of God therein. It cannot stand with the goodness of God to be the Principal, and neither with his goodness nor greatness to be an Accessory in any sinful action. He cannot be either the Author, or the Abettor of any thing that is evil. Whoso therefore hath committed any sin, let him take heed he do not add another and a worse to it, by charging God with it; rather let him give God and his Spirit the glory, by taking all the blame and shame of it to himself, and his own flesh. All sinful works, are works of the flesh.

Secondly, It is clear also, that all the holy affections and performances here mentioned, with all other Christian vertues and graces accompanying salvation, not here mentioned, (though wrought immediately by us, and with the free consent of our wils) are yet the fruit of Gods Spirit working in us; that is to say, they do not proceed Originally from any strength of nature, or any inherent power in mans free will; nor are they acquired by the culture of Philosophy, the advantages of Education, or any improvement whatsoever of natural abilities by the helps of Art or Industry; but are in truth the proper effects of that supernatu-

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ral grace; which is given unto us by the good pleasure of God the Father, merited for us by the precious blood of God the Son, and conveyed into our hearts by the sweet and secret inspiration of God the Holy Ghost; *Love, Joy, Peace, &c.* are fruits not at all of the *Flesh*, but meerly, and entirely of the *Spirit*.

All those very many passages in the new Testament, which either set forth the unframableness of our nature, to the doing of any thing that is good; [*Not that we are sufficient of our selves to think a good thought. In me, that is, in my flesh, there dwelleth no good thing*, and the like:] or else ascribe our best performance to the glory of the grace of God, [*Without me you can do nothing. All our sufficiency is of God. Not of our selves, it is the gift of God. It is God that worketh in you both the will and the deed*, and the like] are so many clear confirmations of this truth.

2 Cor. 3. 5. Rom. 7. 18. Joh. 1 15. 17. 2 Cor. 3. 5. Ephes. 2. 8. Phil. 2. 13

Upon the evidence of which truth it is, that our Mother the Church hath taught us in the Publick Service, to beg at the hands of Almighty God, that he would indue us with the grace of his Holy Spirit, to amend our lives according to his holy Word: and again, [consonantly to the matter we are now in hand with, almost in *terminis*] that he would give to all men increase of grace, to hear meekly his Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit; as without which grace, it were not possible for us to amend our lives, or to bring forth such fruits, according as God requireth in his holy Word.

And the Reason is clear, because, as the Tree is, such must the fruit be; *Do men look to gather grapes of thorns, or figs of thistles?* or can they expect from a salt Fountain, other then brackish water? certainly, what is born of flesh, can be no better then flesh. Who can bring a clean thing out of that which is unclean? or how can any thing that good is, proceed from a heart, all the imaginations of the thoughts whereof, are onely and continually evil? If we would have the *fruit good*, reason will (and our Saviour prescribeth the same Method) that order be taken first to *make the Tree good*.

Matth. 7. 16.

Matth. 12. 23.

But you will say, it is as impossible so to alter the nature of the flesh, as to make it bring forth good Spiritual fruit; as it is to alter the nature of a Crab or Thorn, so as to make it bring forth a pleasant Apple. Truly and so it is: If you shall endeavor to mend the fruit, by altering the stock, you shall find your labour altogether fruitless. A Crab will be a Crab still, when you have done what you can; and you may as well hope to wash an *Æthiopian* white, as to purge the flesh from sinful pollution.

The work therefore must be done quite another way, not by alteration, but by addition; that is, leaving the old Principle to remain as it was, by super-inducing (*ab extra*) a new Principle of a different and more kindly qualitie. We see the experiment daily in the grafting of Trees. A Crab-stock, if it have a cyon of some delicate Apple is artificially grafted in it, look what branches are suffered to grow out of the stock it self, they will all follow the nature of the stock; and if they bring forth any fruit at all, it will be sowr and styptick; but the fruit that groweth from the graft, will be pleasant to the taste, because it followeth to the nature of the graft. We read of λόγος ἔμφυτος, *An engrafted word*, Jam. 1 20. *James* 1. Our carnal hearts are the old stock, which before the word of God be grafted in it, cannot bring forth any Spiritual fruit acceptable to God: but when by the powerful operation of his holy Spirit, the word which we hear with our outward ears, is inwardly grafted therein, it then bringeth forth the fruits of good living; so that all the bad fruits that appear in our lives, come from the old stock, the flesh; and if there be any good fruit of the Spirit in us, it is from the vertue of that word of grace that is grafted in us.

Col. 1.10. Mat. 3. 8, 10. It should be our care then, since the Scriptures call so hard upon us for fruits, [*To be fruitful in good works, to bring forth fruits meet for repentance, &c.*] and threaten us with excision and fire, if we do not bring forth fruit, and that good fruit too. It should be our care (I say) to bestow as much diligence about our hearts, as good husbands do about their fruit-trees: they will not suffer any sucker, or luxuri-

ant branches to grow from the ſtock; but aſſoon as they begin to appear, or at leaſt before they come to any bigneſs, cut them off and caſt them away; by ſo doing, the graft thrives the better, and brings forth fruit both ſooner and fairer.

God hath intruſted us with the cuſtody and culture of our own hearts, as *Adam* was put into the Garden, to keep it, and to dreſs it; and beſides the charge given us in that behalf, it behoveth us much for our own good, to keep them with all diligence: if we husband them well, the benefit will be ours; he looketh for no more but his Rent, (and that an eaſie Rent) the glory, and the thanks; the fruits wholly accrue to us, as uſu-fructuaries; but if we be ſuch ill husbands, ſo careleſs and improvident, as to let them *ſylveſcere*, overgrow with wild and ſuperfluous branches, to hinder the thriving of the grafts, whereby they become ill-liking and unfruitful; we ſhall neither anſwer the truſt committed to us, nor be able to pay our Rent, (we ſhall bring him in no glory) nor do our ſelves any good, but run behind hand continually, and come to nought at laſt. Gen. 2 15. Prov 4. 23

It will behove us therefore, if we will have our fruit in holineſs, and the end everlaſting life, to look to it betimes, leſt *ſome root of bitterneſs ſpringing up*, put us to more trouble then we are aware of for the preſent, or can be well able to deal withal afterwards. The fleſh will find us work enough to be ſure, it is ever and anon putting forth ſpurns of Avarice, Ambition, Envy, Revenge, Pride, Luxury, ſome noyſome luſt or other: Like a rotten Dunghil, that's rank of weeds, if we neglect them but a little, out of a thought that they can do no great harm yet, or that we ſhall have time enough to ſnub them hereafter, we do it to our own certain diſadvantage, if not utter undoing; we ſhal either never be able to overcome them, or not without very much more labour and difficulty, then we might have done it at the firſt. Heb. 12. 15.

In the mean time, whilſt theſe ſuperfluous excreſcencies ἐκφυάδες, ἐξανθήματα, (I know not how to call them) are ſuffered, they draw away the ſap to their own nouriſhment,

and ſo pine and ſtarve the grafts, that they never come to
Jam. 1. 21. good. Διὸ ἀποθέμενοι ſaith S. *James*: we I tranſlate it, *wherefore laying aſide*; perhaps it may import a little more: the whole verſe is worth the further conſidering, if we had time to inſiſt upon it; it ſeemeth to allude throughout to the lopping off all thoſe ſuckers or ſuperfluous branches that hinder the proſpering of Grafts; as if he had ſaid, If you deſire the holy word of God, which is to be grafted in your hearts, ſhould bring forth fruit to the ſaving of your ſouls, ſuffer not theſe filthy and naughty ſuperfluities of fleſhly luſts to hinder the growth thereof, but off with them, away with them; and the ſooner the better, that is, Διὸ ἀποθέμενοι ῥυπαρίαν.

I ſhould from this point, before I had left it, (but that I have other things to ſpeak to, and may not inſiſt) have preſſed two things more. Firſt, the neceſſity of our Prayers. It is true, our endeavors are neceſſary; God that doth our work for us, will not do it without us; but without the aſſiſtance of his holy Spirit, all our endeavors are bootleſs; and we have no reaſon to preſume of his aſſiſtance, if we think our ſelves too good to ask it. We may not think we have done all our part toward fruit-bearing, when we have planted and watered, until we have earneſtly ſollicited him to do his part too in giving the increaſe, and Crowning our endeavors with ſucceſs.

Secondly, a duty of thankfulneſs; if by this good bleſſing upon our Prayers and endeavors, we have been enabled to bring forth any fruit, ſuch as he will graciouſly accept, take we heed we do not withdraw the leaſt part of the glory of it from him, to derive it upon our ſelves or our own endeavors:
Pſal. 115. 1. *Non nobis Domine, non nobis*; Not unto us, O Lord, by no means to us, but to thy Name be the glory. Enough it is for us, if we have the comfort inward, and ſhal have an immeaſurable reward at the laſt, for the good we have done, (either of both which is infinitely more then we deſerve) but far be it from us to claim any ſhare in the glory, let all that be to him alone. Whatſoever fruit therefore we bear, or how much ſoever, let us not be high minded thereupon,
Rom. 11. 18. or take too much upon us, for we bear not the Root, but the Root beareth us, and when we have done our outmoſt en-

deavors, the fruit we bear, is ſtill the fruit of the Spirit, and not the fruit of our endeavors.

I have dwelt long upon this firſt difference, not ſo much becauſe it was the firſt (though that ſometimes falleth out to be the beſt excuſe we are able to make for ſuch prolixities) as becauſe it is moſt material, as ariſing from the different nature of the things ſpoken of: whereas the three that follow are rather verbal, ariſing but from the different manner of the Apoſtles expreſſions in reſpect of the words.

The firſt whereof (the 2d of the whole four) is, That the evil effects proceeding from the *fleſh*, are called by the name of *works*; and the good effects proceeding from the *Spirit*, are called by the name of *fruits*. The *Quere* is, Why thoſe & theſe, being both effects alike, they are not either both alike called *works*, or both alike called *fruits*; but the one *works*, the other *fruits*? The *works* of the *fleſh* there, here the *fruit* of the *Spirit*?

For anſwer whereunto, I ſhall propoſe to your choyce two conjectures; the one more Theological, which is almoſt as new to me, as perhaps it will ſeem to you (for it came not into my thoughts till I was upon it;) the other more Moral and Popular. For the former, take it thus, Where the immediate Agent produceth a work or effect *virtute propriâ*, by his own power, and not in the vertue of a ſuperior Agent; both the work it ſelf produced, and the efficacy of the operation whereby it is produced, are to be aſcribed to him alone; ſo as it may be ſaid properly & preciſely to be his work. But where the immediate Agent operateth *virtute alienâ*, in the ſtrength and vertue of ſome higher Agent, without wch he were not able to produce the effect; though the work done, may even there alſo be attributed (in ſome ſort) to the inferior and ſubordinate Agent, as the immediate cauſe; yet the efficacy wherby it was wrought cannot ſo properly be imputed to him; but ought rather to be aſcribed to that higher Agent, in whoſe vertue he did operate.

The Application will make it ſomewhat plainer. In all humane actions, whether good or bad, the will of man is the immediate Agent, ſo that whether we commit a ſin, or do a good work, inaſmuch as it proceedeth from our free wills, the work is ſtill our work howſoever. But herein is the dif-

difference between good and evil actions: The Will (which is naturally in this depraved estate corrupt and fleshly) operateth by its own power alone, for the producing of a sinful action, without any co-operation at all (as was said already) of God or his Holy Spirit; and therefore the sin so produced, is to be ascribed to the fleshly Will, as to the sole and proper Cause thereof, and may therefore very rightly be said to be *the work of the flesh*: But in the producing any action that is spiritually good, the Will operateth onely as a subordinate Agent to *the grace of the Holy Spirit*, and in the power and vertue thereof. And therefore, although the good work may in some sort be said to be our work, because immediately produced by our Wills; yet it is in truth the *fruit* of the *Spirit*, and not of our Wills, because it is wrought by the power of that, and not by any power of our own Wills. *Nevertheless, not I, but the grace of God with me.*

1 Cor. 15. 10.

If this conjecture seem but a subtilty, and satisfie not, let it go; the other (I presume) will, being it is so plain and popular. The word *fruit*, most-what relateth to some labour going before. *Hoc fructi ab labore pro his fero*, in the old Poet: So in the Scriptures, *Nevertheless, this is the fruit of my labour. The Husbandman that first laboureth, must be partaker of the fruits. Labour* first, and then *fruits*. That which *David* calleth the *labour of the hands*, (*Thou shalt eat the labour of thy hands*) Psal. 128. *Solomon* calleth the *fruit of the hands*, (*Give her of the fruit of her hands*) Prov. 31.

Phil. 1. 22. 2 Tim. 2. 6. Psal. 128. 2. Prov. 31. 31.

The reason is, because no man would willingly undergo any toyl or labour to no end, he would have something or other in his eye, that might in some measure recompence his pains; and that is called *the fruit of his labour*. *Tully* therefore joyneth *Præmium* and *Fructum* together, as importing the same thing. *Who planteth a Vineyard, but in hope to eat of the fruit of it?* Or what Husbandman would Plow, and Sow, and Plant, and Prune, and Dig, and Dung, if he did not hope to find it all answered again when he cometh to Inne the fruits? *Spe fructûs dura ferentes.* The first question in every mans thoughts, when he is importuned to any thing of labour and business, is, *Ecquid erit pretii?* will it be worth

1 Cor. 9. 7. Hor. 2. Ep. 1.

worth my labour? what benefit ſhal I reap by it? what wil be the fruit of my pains?

In all deliberations, where two wayes are offered to our choice, Wiſdom would, that we ſhould firſt weigh as adviſedly and exactly as we can, the labour, and the fruit of the one againſt the other, and as we find thoſe (rightly compared) to be more or leſs, to make our reſolutions accordingly. We are called on hard on both ſides; God commandeth us to ſerve him, Satan and the World ſollicite us to the ſervice of ſin: Promiſes there are, or intimations of fruit on both ſides; Salvation to our ſouls on the one ſide, Satisfaction to our luſts on the other. Here then is our buſineſs and our wiſdom, to compare what is required, and what is offered on both ſides; to examine on the one ſide firſt, and then on the other, whether the work exceed the fruit, or the fruit the work.

Now the Apoſtle, by the very choice of his words here, hath (after a ſort) done the buſineſs, and determined the controverſie to our hands. In the ſervice of ſin the toyl is ſo great, that in compariſon thereof, the benefit is as nothing; and in the ſervice of God the benefit ſo great, that in compariſon thereof, the pain is as nothing. Where the *fleſh* ruleth all, the *work* exceedeth the *fruit*; and therefore without ever mentioning the *fruit*, they are called *the works of the fleſh*: But where the *Spirit* of God ruleth, the *fruit* exceedeth the *work*; and therefore without ever mentioning the *work*, it is called *the fruit of the Spirit*.

If in this paſſage onely, this different manner of ſpeaking had been uſed by the Apoſtle, it might perhaps have been taken for a caſual expreſſion, unſufficient to ground any Collection upon. But look into *Epheſ.* 5. and you cannot doubt but it was done of choice, and with this very meaning; ſpeaking there of the duties of Holineſs, even as here, without any mention of *work*, he calleth them by the name of *fruits*; (*The fruit of the Spirit, is in all goodneſs, and righteouſneſs and truth, verſe* 9.) But by and by, *verſe* 11. ſpeaking of ſinful actions, he doth not onely call them *works*, but poſitively, and expreſly calleth them fruitleſs; *Have no fellow-*

lowſhip with the unfruitfull works of Darkneſſe: Works, but without fruit; unfruitfull works of darkneſſe.

This juſtifieth the Collection to be evident, and naturall and without enforcement: The waies of ſin are very toilſome, yet withall unfruitfull; but in all ſpirituall labour, there is profit; the fruit wil countervail the paines, and recompence it abundantly. We may not unfitly apply to theſe two his words in the Comedy; *In his fructus eſt, in illis Opera luditur.* *Terent.*

The paths of ſin ſeem indeed, at the firſt hand, and in the entrance, to be very pleaſant and even. The Divel, to draw men in, goeth before like a Leveller, and ſmootheth the way for them, but when they are in, he driveth them along, and on they muſt. Be the way never ſo dark and ſlippery, never ſo crooked and craggy, never ſo intricate or perplext, being once engaged, they muſt go through it, *per ſaxa, per ignes,* ſtick at nothing (be it never ſo contrary to the Laws of God or men, to all Natural, Civil, or Religious Obligations; yea even to the Principles of common humanity and reaſon) that Avarice, Ambition, Revenge, or any other vitious Luſt putteth them upon: *Ambulavimus vias difficiles,* they confeſs it at laſt, when it is too late, and befool themſelves for it: *We have wearied our ſelves in the way of wickedneſs and deſtruction, we have gone through dangerous waies* Wiſd. 5. 7. &c. *Wiſd.* 5. *They have wearied themſelves to work iniquity,* Jer. 9. 5. ſaith the Prophet *Jeremiah.* And the Prophet *Habbacuk,* Hab. 2. 13. *The people labour in the very fire.* The Greek word that ſignifieth *wickedneſs,* cometh of another that ſignifieth *labour.* Πόνηρος of Πόνος. And how often in the Scriptures do we meet with ſuch like Phraſes as theſe, *to work wickedneſs, works of iniquity*? Saint *Chryſoſtomes* eloquence inlargeth it ſelf, and triumpheth in this Argument more frequently, and with greater variety of invention and amplification, then in almoſt any other; and he cleareth it often, and beyond all exception both by Scripture, and Reaſon, that the life of a wicked or worldly man, is a very drudgery, infinitely more toylſome, vexatious, and unpleaſant, then a Godly life is.

Now

Now, if after all this drayling, the fruits would (though but in a ſcant proportion) anſwer the pains, it were the more tolerable: but there is no ſuch matter; the ſinner hath but his Labour for his Pains. Nay, I may ſay, it were happy for him, if he had but his Labour for his Pains, and that there were not a worſe matter yet behind. The beſt they can hope in the mean time, is nothing but vanity, and vanity is nothing. *Man walketh in a vain ſhadow, and diſquieteth himſelf in vain*, ſaith *David*: The work *diſquietneſs*, the fruit *vanity*. *The people labour in the very fire*, you heard but now from the Prophet; his very next words are, *They weary themſelves for very vanity*. Saint *Peter* therefore calleth the converſation of a ſinner a *vain converſation*. And S. *Paul* putteth the queſtion home to their conſciences after a ſort, challenging them to anſwer directly to it, if they could, *What fruit had ye then of thoſe things?* &c. *Rom.* 6.

Pſal. 39. 6
Hab. 2. 13.
1 Pet. 1. 18
Rom. 6. 21.

No great reaſon then, if we well conſider it, why we ſhould envy ſinners, though they proſper never ſo much in wicked deſignes, and ſeem to reap the fruit of their labours in the ſucceſs of their affairs. All temporal advantages of Wealth, Honour, Power, Pleaſure, and the like, which are the utmoſt fruit that a ſinner can fancy to himſelf of all his labours, have but the ſhew and ſemblance, not the truth and reality of fruit; both becauſe in the mean time they give not that ſatisfaction in the injoyment, which was deſired and expected from them in the purſuit, (as they write of the Apples of *Sodom*, that look very fair and full, and tempt the eye; but as ſoon as touched, *Fathiſcunt in vagum pulverem*, like a Fuſsbal, reſolve all into duſt and ſmoak:) as alſo, becauſe they have a very ill farewel with them at the laſt; Honey in the mouth perhaps, and that but *perhaps* neither; but Gall certainly in the ſtomack, if not rather rank Poyſon. Know they not *it will be bitterneſs in the end?* Shame, Sorrow, and bitter repentance? and that is the beſt end imaginable of ſuch bad beginnings: but without repentance, eternal death and damnation not to be avoided: *For the end of thoſe things* (abuſed and continued in) *is death*.

Solinus.

Let us not therefore either envy their proſperity, or yet follow their example: *Wherefore ſhould we lay out our money for that which is not bread, or our labour for that which ſatisfieth not?* when we drive a far eaſier trade, with far more profit another way; have

Iſa. 55. 2.

leſs toyl, and yet reap more fruit; and that is, by walking in the holy wayes of God, and taking upon us the yoke of Chriſt, that (we are told) *is an eaſie yoke*, at leaſt in compariſon of the other, (that of Satan) and a light burden. And we have no reaſon to disbelieve it, Truth it ſelf having told us ſo; eſpecially conſidering that he putteth under the ſhoulder himſelf alſo, and by helping to bear with us, beareth off, in a manner, the whole weight from us, leaving no more for us to carry, then by the ſtrength he giveth us he knoweth we are well able to bear, if we will but put to our good wils, and uſe that ſtrength. Nay, do but compare the works themſelves, and you muſt conclude, that his Commandments are more equitable, and leſs grievous then are the imperious commands of our own raging and exorbitant luſts. Will not any reaſonable man, upon the hearing of the names of the things onely, preſently yeild, that *Love*, and *Joy*, and *Peace*, and *Gentleneſs*, (for example which are fruits of the Spirit, are far more lovely and deſirable, more eaſie and delightful, fuller of ſweetneſs and calmneſs, leſs toyſom and vexatious, then are *Hatreds*, and *Debates*, and *Emulations*, and *Seditions*, and *Murthers*, and thoſe other works of the fleſh?

Mat. 11. 30

1 Joh. 5. 3.

Now, if (as the task is eaſier, ſo the benefit be greater) what can excuſe our folly, if we do not give up our ſelves to be ordered by the guidance of the Spirit in every thing, rather then yield to ſatisfie the luſts of the fleſh in any thing? And the benefit is greater: *A ſure reward* (ſaith *Solomon.*) *For God is not unrighteous to forget your labour of faith and love. A great reward*, ſaith *David*; and that many times for a very little work done: the giving of a *Cup of cold Water* to refreſh a thirſty ſoul, *ſhall not want its reward*. It is our Apoſtles elſewhere, that we ſhould *alwaies abound in the work of the Lord*, and that upon this very ground, *forasmuch as you know*, (ſaith he) *that your labour is not in vain in the Lord*. If we labour in his work, we ſhall find the fruit of it in time.

Prov. 11. 18. Heb. 6. 10. Pſal. 19. 11. Mat. 10. 42. 1 Cor. 15. ult.

Onely let us be content to ſtay the time, and not be thruſting in the Sickle, before the Corn be half ripe. The Husbandman, when he hath done his work in earing and ſowing, doth not look to receive the *precious fruits of the earth* into his Garners again the next day, or the next month; but he hath *long patience* for it, and whether it chance to be an early Harveſt, or a late Harveſt, he waiteth ſtill, and taketh the ſeaſon as it falleth: *Even ſo have*

Jam. 5. 7.

we

we need of Patience, that after we have done the will of God, and suffered according to the will of God, we may receive the promised reward; for in due time we shall reap, if we faint not. The final reward is sure, *veniens veniet*, it will come at last, and not fail us; and it is so great withal (*Copiosa nimis*) that when it cometh, it will abundantly recompence all our *Work*, yea and our *Patience* too. Heb.10. 36 Gal.6.9. Heb.10. 37

Nay, let me say, if that reward were not, nor any other world to come, yet the fruits we reap in the mean time, even in this world, from a godly life, is incomparably greater then any that the works of the flesh can yeild us; even in the judgment of Heathen men, Vertue ever carrieth its reward with it, as being *Bonum propter se expetendum*, a thing to be desired and imbraced for its own worth, without respect to any further reward: and certainly, the evenness of the mind, and vacuity from those secret lashes, those horrors and fears that haunt a guilty conscience, and the sweet comfort and complacency that a righteous soul findeth in the sincere performance of his bounden duty to God and man, in eschuing evil and doing good, is a fruit infinitely more valuable then all the pleasures and sensualities of a wicked life. How happy then is he that truly serveth God; who both hath his *Fruit in holiness* onward (that is, the hundred, fold *Mark* 10.) and shall *in the end*, have *everlasting life* to boot. Rom.6.22 Mar.10.30

There are of the four Differences proposed, two more yet behind, which I must dispatch in few words. The 3d is, That the works of the flesh, are spoken of as many, ἔργα, *works*, in the Plural; but the *fruit* of the Spirit is spoken of as one, καρπὸς, *Fruit*, in the singular; many works, but one fruit.

There is such a connexion of Vertues and Graces, that albeit they differ in their Objects and natures, yet they are inseparable in the Subject. As when many links make up one chain, pull one, and pull all: So he that hath any one Spiritual Grace in any degree of truth and eminency, cannot be utterly destitute of any other. But as for sin and Vices, it is not so with them; they are not only distinct in their kinds, natures, and definitions (for so are Vertues too) but they may also be divided from one another, and parted asunder in respect of the Subject wherein they are. We are told *Rom.*2. and if we were not told it, we could not but see reason enough otherwise to believe it; that a man may *hate Idolatry*, a work of the flesh, and yet *love Sacriledge* Rom.2.22

well enough, a work of the flesh too. There is no necessity that a swearer should be an Adulterer, or an Adulterer a slanderer, or a slanderer an oppessor, or an oppressor a drunkard, or a drunkard a seditious person, and so of many other.

The reason of the difference is, because all spiritual graces look one way, they all runne to the same indivisible point, wherein they concenter; to wit, Almighty God, who is *Bonum Incommunicabile*, unchangeable and one: even as all moral vertues concenter in the same common point of Right Reason: But sins which turn from God to follow the Creature, and vices which are so many deviations from the rule of Right Reason, do not only necessarily run towards the same point, but may have their several tendencies different one from another. Because though God be one, yet the creatures are manifold; and although the strait way from one place to another can be but one, yet there may be many crooked turnings, by-paths, and deviations. Even as Truth is but one and certain, but Errors are manifold and endless.

The Spirit of God, whose fruits these are, is first a renewing Spirit: It createth a *new heart* in a man, wherby hee becometh a kind of new creature; it disposeth him to obedience: And true obedience is copulative; it submitteth to the Commanders wil entirely, it doth not pick and choose. The Spirit of God is (secondly) a holy Spirit, (*The holy Spirit of Discipline:*) And such a holy Spirit wil not brook to dwel in a soul that is subject to sin, it wil endure no such inmate: they can no more dwell together, then light can fellow with darkness; but where any grace is wanting, there must needs be the contrary sin to fill up the vacuity: And therefore, where that holy Spirit is, there cannot be a total defect of any holy grace. The spirit of God is also a *loving Spirit*, and sheddeth abroad the love of God in every heart it taketh possession of; and love is so comprehensive a grace, that it includeth all the rest, and so is, in effect, the fulfulling of the whole Law. There is a thred of love that runneth through all the particular duties and offices of Christian life, and stringeth them like so many rich Pearles into one chain. See 1 *Cor.* 13, throughout.

Psal. 51. 10

Gal. 6. 15.

Wisd. 1. 4, 5.

Rom. 13. 10.

A Consideration not unuseful to quicken our care for the subduing of every sinfull lust, and our endeavour to have every grace of the Spirit habituated in us; knowing that so long as we allow our selves in any one sin, suffer any one lust of the flesh to remain

main in us unsubdued (at least in respect of desire and endeavor) there cannot be any one true grace of God in us. There are certain common graces of Illumination, which are the effects also of Gods Spirit, and are therfore cal'd πνεύματικα, spiritual gifts; & these indeed are given by dole, (*alius sic, alius verò sic*) knowledg to one, to another tongues, to another healings, miracles, &c. All by the same spirit, manifesting himself to sundry persons in sundry kinds, and measures, and dividing to every one severally as he will; but it is nothing so in the special graces of Sanctification; there is no distribution or division here; either all or none. He that certainly wanteth any one (at least in the desire and endeavour) may justly suspect, that all those he seemeth to have, are but so many counterfeits; all this variety of graces maketh but one fruit. 1 Cor. 12. 1. & 14. 1. 1 Cor. 12. 8.-10.

The Last difference is, that the *works of the flesh* are expressy said to be *manifest*, *ver.* 19. but no such thing affirmed of the fruit of the Spirit. The most probable reasons of which difference are to my seeming, one of these two following; First, the commonness and frequency of those above these, every where abroad in the world. The works of the flesh, Adultery, Fornication, Uncleanness, Wantonness, Idolatry, Witchcraft, Hatreds, Emulation, Debate, Wrath, Strifes, Seditions, Heresies, Envying, Murthers, Gluttony, Drunkenness, and such like, (I name them, because the bare recitall of them will save me the labour of further proof) do so abound in all places, that you can scarce look beside them; turn your eyes which way you will, you shall see cursed examples of some or other of these every day, and in every street and corner. Alas, the works of the flesh are but too manifest.

But the fruits of the spirit are not so, Love, Peace, Gentleness, Faith, Meekness, Temperance, and the rest: These are very thin grown in the world, they are rarities, not every where to be met withall; insomuch as *David* complaingly cryeth out, there is not one godly man left, *Psal.* 12. and *Psal.* 14. *There is none that doth good, no not one*: And the Prophet *Jeremiah*, when he had run to and fro in the streets of *Jerusalem* for the purpose to find out a man that executed Judgement, and sought after truth; when he had employed his legs, and his eyes, and his tongue in the search, he could not yet find the man he looked for. Jer. 5 1 &c

Hippes

Hippes and Haws grow in every hedge, when choicer fruits are but in ſome few gardens: And every ſoyle almoſt yeilds ſtones and rubbiſh; but gold and precious ſtones are found in very few places.

Secondly, the works of the fleſh may be ſaid to be manifeſt, and the fruits of the Spirit not ſo, with reſpect to our judgments of them, and the eaſineſſe of deſiring the one more then the other. The works of the fleſh are ſo manifeſtly evill, that no man of common ſenſe can lightly be miſtaken in them. Murder, ſedition, drunkenneſſe, adultery; it is not poſſible any man ſhould be of ſuch groſs underſtanding, as to imagine they ſhould be the fruits of Gods holy Spirit; they are undoubtedly and manifeſtly, to every mans apprehenſion, the works of the fleſh; but as for the fruits of the Spirit, they are not ſo manifeſt, but that a man who hath not his ſenſes verie well exerciſed to the diſcerning of good and evil, may be eaſily deceived therein. Hypocriſie is ſpun oftentimes of a very fine thred, and the heart of man abounding with ſo much hypocriſy as it doth, and ſo much ſelflove, and uncharitableneſs withal, is the moſt deceitful thing (yea and the moſt deceivable too, actively and paſſively both) of any thing in the world. There are on the one ſide ſo many Mock-graces and ſpecious counterfeits, that carry a ſemblance of ſpiritual fruit, but are not the things they ſeem to be. And on the other ſide, inordinate love of our ſelves partly, & partly want of Charitie towards our brethren, have ſo diſpoſed us to a capacity of being deceived, that it is not a wonder, if in paſſing our judgments (eſpecially where our ſelves are concerned) we be very much and very often miſtaken. It might rather be a wonder if we ſhould not be ſometimes miſtaken.

Jer. 17.9.

As moſt errors claime to be a little a kin to ſome truths, ſo moſt vices challenge a kind of Affinity to ſome vertue. Not ſo much from any proper intrinſecall true reſemblance they have with ſuch vertues, as by reaſon of the common oppoſition they both have to one and the ſame contrary vice. As Prodigality hath ſome overly likeneſſe with liberalitie, and ſo may hap to be miſtaken for it; for no other cauſe but this only, that they are both contrary to covetuouſneſſe, ἡ μὲν ἀπάτη ἐκ τῆς ὁμοιότητός ἐστιν, ſaith *Ariſtotle* truely, fallacy and deception for the moſt part ariſe from the appearance of ſome likeneſſe or ſimilitude; when things that are like, but not the ſame, are taken to be the ſame, be-

because they are like. They that have given us marks of sincerity for the trial of our graces, have not been able to give us any certain rules or infalliable Characters, whereby to try the sincerity of those marks; so as to remove all doubting and possibilitie of erring.

Whence I suppose, I may safely infer, that the certaintie of a mans present standing in grace, but much more then of his eternall future Salvation (although I doubt not, but by the mercy of God, it may be attainable in this life, and that without extraordinary Revelation, in such a measure as may sustain the soul of an honest Christian with cõfort) is not yet either so absolutely necessary, nor so void of fears and doubtings, as some perhaps have imagined.

Not so necessary, but that a man may be saved without it. Many a good soul no doubt there is in the world, that out of the experience of the falsenesse of his own heart, and the fear of self-deceit, and the sense of his own unworthinesse could never yet attaine to be so well perswaded of the sincerity of his own repentance, Faith and Obedience, as to think that God would approve of it and accept it. The censure were very hard, and a great violation it would be of charitie, I am sure, and I think of truth also, to pronounce such a man to be out of the state of Salvation, or to call such his dis-perswasion by the name of despair, and under that name to condemne it. There is a common, but a great mistake in this matter: Despair is quite another manner of thing then many take it for. When a man thinketh himself so incapable of Gods pardon, that he growes thereupon regardlesse of all duties, and neither careth what he doth, nor what shall become of him; when he is once come to this resolution, over shoos, over boots, I know God will never forgive me, and therefore I will never trouble my self to seek his favour in vain; this is to run a desperate course indeed, this is properly the sin of despair. But when the fear that God hath not yet pardoned him, prompteth him to better resolutions, and exciteth him to a greater care of repentance, and newnesse of life, and maketh him more diligent in the performance of all holy duties, that so he may be more capable of pardon: It is so far from being any way prejudicial to his eternal salvation, that it is in the readiest way to secure it.

But where the greatest certainty is, that can be attained to in this

this life by ordinary means, it is not ordinarily (unleſs perhaps to ſome few perſons at the very hour of death) ſo perfect as to exclude all doubtings. The fruits of the Spirit, where they are true and ſincere, being but imperfect in this life, and the truth and ſincerity of them being not always ſo manifeſt, but that a man may ſometimes be deceived in his judgment concerning the ſame; it can hardly be, what between the one and the other, (the imperfection of the thing, and the difficulty of judging) but that the Aſſurance, which is wholly grounded thereupon, and can therefore have no more ſtrength then they can give it, muſt be ſubject to fears, and jealouſies, and doubtings.

I ſpeak not this to ſhake any mans comfort (God forbid,) but to ſtir up every mans care to abound and increaſe ſo much the more in all godlineſſe, and in the fruits of the Spirit; *giving all diligence*, by walking in the Spirit, and ſubduing the luſts of the fleſh, *to make his calling and election ſure*: Sure in it ſelf, that he fail not of ſalvation in the end; and ſure to him alſo, as far as he can, that his comfort may be the greater and ſounder in the mean time.

2 Pet. 1. 5.

Now the God of all grace and glory, ſend the Spirit of his Son plentifully into our hearts, that we may abound in the fruits of godly living, to the praiſe of his grace, our preſent comfort in this life, and the eternall ſalvation of our ſouls in the day of our Lord Jeſus Chriſt.

FINIS.